

# دروس اللغة العربية

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

## الجزء الثالث

### Book 3

الدكتور عبد الرحيم

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**Annotated Solutions**

### Lesson 18

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Language  
of the Qur'an  
Mississauga

## Revision History

[illegible]

*Note:*

*Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.*

## (١٨) الدَّرْسُ الثَّامِنَ عَشَرَ The Eighteenth Lesson

(بَعْدَ صَلَاةِ الْعَصْرِ) (After the Asr prayer)

- The Teacher : كيفَ أَمْسَيْتُمْ يَا إِخْوَانُ ؟  
 - The Students : أَمْسَيْنَا بِخَيْرٍ ، وَالْحَمْدُ لِلَّهِ .  
 - JJ : Why did you take out the writing board , O'Osama ? أَدْخِلْهَا بِسُرْعَةٍ .  
 - Osama : I took it out to clean it . I will bring it after cleaning it .  
 - JJ : I congratulate you brothers on your splendid success in your mid-term examination . By Allah , I became very pleased with this results which reached ninety seven per cent .  
 - Okasha : فرَحَكَ اللهُ دَائِمًا يَا أَسْتَاذُ .

(يَدْخُلُ أَسَامَةُ السَّبُّورَةَ) (Osama brings in the writing board)

- JJ : إِنِّي جَوَّلْتُ فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا ، وَدَرَّسْتُ فِي بِلَادٍ كَثِيرَةٍ ، وَلَمْ أَرِ طُلَّابًا أَحْسَنَ مِنْكُمْ .  
 Osama : جَزَاكَ اللهُ خَيْرًا يَا أَسْتَاذُ .  
 JJ : لَعَلَّكُمْ أَحْضَرْتُمْ دِفَاتِرَ النُّحُو .  
 Okasha : نَعَمْ أَحْضَرْنَا هَا .  
 JJ : هَاتُوهَا . أُرِيدُ أَنْ أُرِيَهَا الْمَدِيرَ .  
 يَاعَمْرُو ، أَسْمِعْنِي بَيْتَ الْمُتَنَبِّي الَّذِي ذَكَرْتَهُ أَمْسَ .  
 if Allah Wills . O'Amr , say to me (make me listen) a verse of Al- Mutanabi which you mentioned (about it) yesterday .



عَمَرُو : And femininity is not a defect in the name of the sun. And neither is the masculinity a matter of pride for the moon. وَمَا التَّائِيثُ لِاسْمِ الشَّمْسِ عَيْبٌ

وَلَا التَّذْكِيرُ فَخْرٌ لِلْهَلَالِ

JJ: Say (femininity) and take your tongue out. الْمُدْرَسُ : قُلْ (التَّائِيثُ) وَأَخْرِجْ لِسَانَكَ. يَجِبُ إِخْرَاجُ اللِّسَانِ عِنْدَ

It is necessary to take the tongue out with the النُّطْقِ بِثَلَاثَةِ أَحْرَفٍ، وَهِيَ التَّاءُ (ث)، وَالذَّالُ (ذ)،

وَالظَّاءُ (ظ). . . أَظُنُّ أَنِّي فَهَمْتُكُمْ مَعْنَاهُ. أَظُنُّ أَنِّي فَهَمْتُكُمْ مَعْنَاهُ. I think I have made you understand its meaning (the meaning of it).

Osama: Yes. Its meaning is: It is only a نَعَمْ. مَعْنَاهُ: إِنَّمَا الشَّيْءُ بِحَقِيقَتِهِ لَا بِأَسْمِهِ. thing in its reality, not by its name.

Ali: O'teacher, I request يَا أَسْتَاذُ، أَرْجُو أَنْ تَسْمَحَ لِي بِالذَّهَابِ إِلَى غُرْفَتِي فَإِنَّ بِي صُدَاعًا شَدِيدًا. that you allow me to go (of my going) to my room because I have (I am afflicted with) a severe headache.

الْمُصَدَّرُ الْمُتَوَلِّلُ

JJ: Go, May Allah cure you. الْمُدْرَسُ : اذْهَبْ شَفَاكَ اللَّهُ. جَمْلَةٌ يُعَلِّجُ

Ibrahim: He does not have a headache. He is only lying. مَا بِهِ صُدَاعٌ يَا أَسْتَاذُ، إِنَّمَا يَكْذِبُ. إِبراهيمُ :

JJ: And how do you know that he is lying (Lit: And what informed you that he is lying?) وَمَا أَدْرَاكَ أَنَّهُ يَكْذِبُ ؟ الْمُدْرَسُ :

Ibrahim: I am guessing (suspecting). أَظُنُّ. (إِيَّاكَ + وَ + مَنْصُوبٌ) = تَحْذِيرٌ (Warning) حَذَّرَ - يُحَذِّرُ

JJ: (I warn) you to stay، إِيَّاكَ وَالظَّنَّ يَا إِبْرَاهِيمُ، فَقَدْ قَالَ النَّبِيُّ ﷺ: «إِيَّاكُمْ وَالظَّنَّ،

away from guessing فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ». وَقَالَ عَزَّ وَجَلَّ: ﴿إِنَّ بَعْضَ

الظَّنِّ إِثْمٌ﴾. [الْحُجُرَاتُ/ ١٢]. O'Ibrahim. The Prophet (PBUH) has said: '(I warn) you .

to (stay away from) the guessing (suspicion) because guessing is the most false speech (talk)'. And the Exalted said: 'Indeed some of the guessing is sin.'



أَجِبْ عَنِ الْأَسْئَلَةِ الْآتِيَةِ : Answer the following questions :

(١) لِمَاذَا أَخْرَجَ أَسَامَةُ السَّبُورَةَ مِنَ الْفَصْلِ؟

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(٢) كَمْ بَلَغَتْ نِسْبَةُ النَّجَاحِ؟

(٣) لِمَاذَا أَرَادَ عَلِيٌّ أَنْ يَذْهَبَ إِلَى غُرْفَتِهِ؟

(٤) مَاذَا يُرِيدُ الْمُدْرِّسُ أَنْ يُرَى الْمُدِيرُ؟

\* The verb is divided /split with respect to its meaning into transitive or intransitive .



\*  
إِنْقَسَمَ  
- To divide  
FVII

- The transitive is the **فَالْمُتَعَدِّي مَا تَجَاوَزَ حَدُّهُ الْفَاعِلُ إِلَى الْمَفْعُولِ بِهِ**، نَحْوُ: **بَنَى إِبْرَاهِيمُ** (عليه السلام) **الْكَعْبَةَ**.  
one whose effect exceeds beyond the doer to the object, e.g., Ibrahim (PBUH) built the Ka'aba.

- And it needs the doer (which) does it, and an object, which happens upon it. **وَهُوَ يَحْتَاجُ إِلَى فَاعِلٍ يَفْعَلُهُ، وَمَفْعُولٍ بِهِ يَقَعُ عَلَيْهِ.**

- And its sign **وَعَلَامَتُهُ أَنْ يَقْبَلَ هَاءَ الضَّمِيرِ الَّتِي تَعُودُ إِلَى الْمَفْعُولِ بِهِ**، نَحْوُ: **قَرَأَ الطَّالِبُ الدَّرْسَ**، **وَفَهَمَهُ**. **رَأَيْتُ حَشْرَةً سَامَةً، فَقَتَلْتُهَا**.  
is that it accepts the 's' of the pronoun which (then) returns to the object, e.g., the student read the lesson and understood it. I saw a poisonous insect, so I killed it.

تَعَدَّى - يَتَعَدَّى - مُتَعَدٍّ - الْمُتَعَدِّي

- And the intransitive: **وَاللَّازِمُ : مَا لَا يَتَعَدَّى أَثَرُهُ فَاعِلُهُ**، نَحْوُ: **خَرَجَ الطَّلَابُ**. **فَرِحَ** **الْمُدْرِّسُ**.  
The effect of it does not extend beyond its doer, e.g., The student exited/left. The teacher was happy.

- The intransitive verb does not need an accusative object. **لَا يَحْتَاجُ الْفِعْلُ اللَّازِمُ إِلَى مَفْعُولٍ بِهِ.**

- The intransitive verb may /can become: **قَدْ يَتَعَدَّى الْفِعْلُ اللَّازِمُ بِوَاسِطَةِ حَرْفِ الْجَرِّ**، نَحْوُ: **غَضِبَ الْمُدْرِّسُ عَلَى الطَّالِبِ الْكَسْلَانِ**.  
transitive by means of the particle, e.g.:

١) The teacher became angry at the lazy student.

٢) I brought/took the patient to the hospital.

٣) I looked at the mountain.

مَفْعُولٌ بِهِ بِوَاسِطَةِ حَرْفِ الْجَرِّ  
مَجْرُورٌ لَفْظًا، مَنْصُوبٌ مَحَلًّا

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أَجِبْ عَنِ الْأَسْئَلَةِ الْآتِيَةِ : Answer the following questions :

(١) لِمَاذَا أَخْرَجَ أَسَامَةُ السَّبُّورَةَ مِنَ الْفَصْلِ؟

(٢) كَمْ بَلَغَتْ نِسْبَةُ النَّجَاحِ؟

(٣) لِمَاذَا أَرَادَ عَلِيٌّ أَنْ يَذْهَبَ إِلَى غُرْفَتِهِ؟

(٤) مَاذَا يُرِيدُ الْمُدْرِسُ أَنْ يُرَى الْمُدِيرَ؟

1) Why did Osama take out the writing board?

١ أَخْرَجَ أَسَامَةُ السَّبُّورَةَ مِنَ الْفَصْلِ لِيُنَظِّفَهَا

Osama took the writing board from the classroom to clean it.

2) How much the success rate was (increased to)?

٢ بَلَغَتْ نِسْبَةُ النَّجَاحِ سَبْعًا وَتِسْعِينَ بِالنِّسْبَةِ

The success rate reached to ninety seven percent.

3) Why did Ali wants to go to his room?

٣ أَرَادَ عَلِيٌّ أَنْ يَذْهَبَ إِلَى غُرْفَتِهِ لِأَنَّ بِهِ صُدَاعًا شَدِيدًا

Ali wants to go to his room because he had (was with) a severe headache.

4) What did the teacher want to show to the principal.

٤ يُرِيدُ الْمُدْرِسُ أَنْ يُرَى الْمُدِيرَ دِفَاتِرَ النُّحْرِ

The teacher wanted to show the grammar notebooks to the principal.



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To dislike = رَغِبَ + عَنْ

To like = رَغِبَ + فِي

(my ummah)

4) The Prophet (PBUH) said: « فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي » (my ummah) my Sunnah (my way), he is not from me.

5) I want that I familiarize / be informed with the curriculum of your school.

6) I don't like to travel this week.

- And the object of this kind **وَهُوَ مَجْرُورٌ لَفْظًا** (indirect or implicit). And it is genitive. **بِحَرْفِ الْجَرِّ، مَنْصُوبٌ مَحَلًّا عَلَى أَنَّهُ مَفْعُولٌ بِهِ غَيْرُ صَرِيحٍ** (majrur) as a word with a particle (jar), accusative (mansub) as (real) place, because it is an indirect object.

\* Distinguish the intransitive from the transitive in the following: : **مِيزَ اللَّازِمُ مِنَ الْمُتَعَدِّي فِيمَا يَلِي**

1) The teacher explains the lesson twice. **(1) يَشْرَحُ الْمُدْرُسُ الدَّرْسَ مَرَّتَيْنِ** [شَرْحًا] ٢٢

2) The students laughed. **(2) ضَحِكَ الطُّلَابُ**

3) My father returned last night. **(3) رَجَعَ أَبِي الْبَارِحَةَ** **وَأَوْدُ الْخَالِ**

4) I memorized the Qur'an while I was young. **(4) حَفِظْتُ الْقُرْآنَ وَأَنَا صَغِيرٌ**

5) Sit here. **(5) اجْلِسْ هُنَا**

6) Open the door, and close the windows. **(6) افْتَحِ الْبَابَ، وَأَغْلِقِ النِّوَافِذَ**

7) Allah, the Exalted, commanded **(7) أَمَرَ اللَّهُ تَعَالَى إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) بِذَبْحِ ابْنِهِ إِسْمَاعِيلَ (عَلَيْهِ السَّلَامُ)** Ibrahīm (PBUH) to slaughter his son Ismā'īl (PBUH).

8) The child slept. **(8) نَامَ الطِّفْلُ**

9) I got up from the sleep late. **(9) قُمْتُ مِنَ النَّوْمِ مُتَأَخِّرًا**

10) We worship Allah and we don't associate with him anything. **(10) نَعْبُدُ اللَّهَ وَلَا نُشْرِكُ بِهِ شَيْئًا**

11) I did not eat anything. **(11) لَمْ أَكُلْ شَيْئًا**

12) The workers were tired. **(12) تَعِبَ الْعُمَالُ**

13) I welcomed the guests. **(13) رَحَّبْتُ بِالضُّيُوفِ**

مَفْعُولٌ بِهِ لِوَاسِطَةِ حَرْفِ الْجَرِّ، مَجْرُورٌ لَفْظًا، مَنْصُوبٌ مَحَلًّا



- \* The intransitive verb **يَصِيرُ** the **فِعْلُ** **الْلاَزِمُ** **مُتَعَدِّياً** **بِنَقْلِهِ** **إِلَى** **بَابِي** **(أَفْعَلْ ، وَفَعَلْ)** **كَمَا** **يَتَضَحُّ** \*  
 becomes transitive by shifting it to the two forms (أَفْعَلْ and وَفَعَلْ) like :  
 مِنْ **الْأَمْثِلَةِ** **الْآتِيَةِ** :  
 it is made clear from the following examples :

(A)

أَفْعَلْ

1) The teacher made **أَخْرَجَ** **الْمُدْرُسُ** **حَامِداً** **مِنْ** **الْفَصْلِ**  
 Hamid to leave from the class.

2) The male nurses brought **أَنْزَلَ** **الْمُرَضُّونَ** **الْجَرِيحَ** **مِنْ** **سَيَّارَةِ** **الْإِسْعَافِ**  
 down the wounded from the ambulance.

3) The teacher made the **أَجْلَسَ** **الْمُدْرُسُ** **الطَّالِبَ** **الْجَدِيدَ** **أَمَامَهُ**  
 new student sit in front of him.

(أ)

(1) **خَرَجَ** **حَامِدٌ** **مِنْ** **الْفَصْلِ** .  
 Hamid left from the class.

(2) **نَزَلَ** **الْجَرِيحُ** **مِنْ** **سَيَّارَةِ** **الْإِسْعَافِ** .  
 The wounded (person) came down from the ambulance.

(3) **جَلَسَ** **الطَّالِبُ** **الْجَدِيدُ** **أَمَامَ** **الْمُدْرَسِ** .  
 The new student sat in front of the teacher.

(B)

فَعَلْ

1) I brought down the child **نَزَلْتُ** **الطِّفْلَ** **مِنْ** **الطَّائِرَةِ** .  
 from the airplane.

2) The medicine made the patient **نَوَّمَ** **الدَّوَاءُ** **الْمَرِيضَ** .  
 to go to sleep.

3) Allah saved the **نَجَّى** **اللَّهُ** **رُكَّابَ** **السَّيَّارَةِ** **الَّتِي** **أَنْقَلَبَتْ** .  
 passengers of the car which overturned.

(1) **نَزَلَ** **الطِّفْلُ** **مِنْ** **الطَّائِرَةِ** .  
 The child got down from the airplane.

(2) **نَامَ** **الْمَرِيضُ** .  
 The patient slept.

(3) **نَجَّى** **رُكَّابَ** **السَّيَّارَةِ** **الَّتِي** **أَنْقَلَبَتْ** .  
 The riders/passengers of the car which overturned were saved/rescued.

- \* If/when the transitive verb with one object is **إِذَا** **نُقِلَ** **الْفِعْلُ** **الْمُتَعَدِّي** **إِلَى** **مَفْعُولٍ** **وَاحِدٍ** **إِلَى** **هَذَيْنِ** **الْبَابَيْنِ** **تَعَدَّى** \*  
 transferred/shifted to these two forms, it (the verb) extends to two objects (double transitive), e.g. :  
 إِلَى **مَفْعُولَيْنِ** ، **نَحْوُ** :

1) The students made the teacher **أَسْمَعَ** **الطَّلَّابُ** **الْمُدْرَسَ** **الْقُرْآنَ** .  
 listen to the Qur'an.

2) The teacher made the student **فَهَّمَ** **الْمُدْرَسُ** **الطَّالِبَ** **الدَّرْسَ** .  
 understand the lesson.

(1) **سَمِعَ** **الْمُدْرَسُ** **الْقُرْآنَ** .  
 The teacher listened to the Qur'an.

(2) **فَهَّمَ** **الطَّالِبُ** **الدَّرْسَ** .  
 The student understood the lesson.

1- Enter every verb, which

comes in two sentences: **الْجُمْلَةُ الْأُولَى كَمَا هُوَ، وَفِي الْجُمْلَةِ الثَّانِيَةِ**  
In the first sentence as it is, and in the second sentence after  
entering (Hamza of transitivity) to it (i.e., make form **أَفْعَلُ**) : **بَعْدَ إِدْخَالِ (هَمْزَةِ التَّعْدِيَةِ) عَلَيْهِ :**

- 1) **خَرَجَ حَامِدٌ مِنَ الْفَصْلِ** أَخْرَجَ الْمُرَاقِبُ حَامِداً مِنَ الْفَصْلِ  
Hamid left from the class. The supervisor made Hamid leave the class.
- 2) **دَخَلَ الْمَرِيضُ فِي الْمُسْتَشْفَى** أَدْخَلَ النَّاسُ الْمَرِيضَ فِي الْمُسْتَشْفَى  
The patient entered the hospital. The people took the patient to the hospital.
- 3) **جَلَسَ حَامِدٌ أَمَامَ الْمُدَرِّسِ** أَجْلَسَ الْمُدَرِّسُ حَامِداً أَمَامَهُ  
Hamid sat in front of the teacher. The teacher made Hamid sit in front of him.
- 4) **نَزَلَ الْقُرْآنُ فِي رَمَضَانَ** أَنْزَلَ اللَّهُ الْقُرْآنَ فِي رَمَضَانَ  
The Qur'an came down in Ramadhan. Allah sent down the Qur'an in Ramadhan.
- 5) **ضَحِكَ الْطِفْلُ** أَضْحَكَ الْأَبُ الطِّفْلَ  
The boy laughed. The father made the boy laugh.
- 6) **بَكَى** بَكَتِ الْبِنْتُ أَبَكَى الْجُوعُ الْبِنْتَ  
The girl cried. The hunger made the girl cry.
- 7) **سَمِعَ الْمُدَرِّسُ الدَّرْسَ** أَسْمَعَ الطَّالِبُ الْمُدَرِّسَ الدَّرْسَ  
The teacher listened to the lesson. The student made teacher listen to the lesson.

2- Enter every verb which **الْجُمْلَةُ الْأُولَى كَمَا هُوَ، وَفِي الْجُمْلَةِ الثَّانِيَةِ**  
comes in two sentences: In the first sentence as-is, and in the  
second sentence after doubling (i.e., changing it to form **تَعْلَلُ**) : **بَعْدَ تَضْعِيفِهِ (أَيَّ نَقْلِهِ إِلَى بَابِ فَعَّلَ) :**

- 1) **دَرَسَ حَامِدٌ اللُّغَةَ الْعَرَبِيَّةَ** دَرَّسَ بِلَالٌ حَامِداً اللُّغَةَ الْعَرَبِيَّةَ  
Hamid studied the Arabic language. Bilal taught Hamid the Arabic language.
- 2) **خَافَ الطِّفْلُ الْبَحْرَةَ** خَوَّفَ الْأَبُ الطِّفْلَ الْبَحْرَةَ  
The child feared the cat. The father made the child afraid of the cat.
- 3) **نَامَ الْمَرِيضُ** لَوَّمَ الدَّوَاءُ الْمَرِيضَ  
The patient slept. The medicine put the patient to sleep.
- 4) **حَفِظَ حَامِدٌ سُورَةَ الْمُلِكِ** حَفَّظَ الْمُدَرِّسُ حَامِداً سُورَةَ الْمُلِكِ  
Hamid memorized Surah Al-Mulk. The teacher made Hamid memorize Surah Al-Mulk.
- 5) **جَفَّ الثَّوْبُ** جَفَّفَتِ الشَّمْسُ الثَّوْبَ  
The dress dried. The sun dried the dress.

3- **كَيْفَ عُدِّيَتِ الْأَفْعَالُ الَّتِي تَحْتَهَا خَطٌّ فِي الْأَمْثَلَةِ الْآتِيَةِ؟**  
How did the verbs become transitive which have lines under them in the following examples?

- 1) **مَنْ أَبَكَى الطِّفْلَ يَا أَمِينَةُ؟ مَا أَبَكَاهُ أَحَدٌ، إِنَّمَا يَبْكِي مِنَ الْجُوعِ**  
Who made the child cry, O'Amina? No one made him cry, he is only crying from the hunger. rather
- 2) **قَالَ الطَّالِبُ الْجَدِيدُ لِلْمُدَرِّسِ: يَا أَسْتَاذُ، أَجْلِسْنِي قَرِيباً مِنَ السَّبُّورَةِ، فَإِنَّ نَظْرِي ضَعِيفٌ.**  
The new student said to the teacher: O'professor, make me sit near the board because my eyesight is weak.

**عُدِّيَ بِالْهَمْزَةِ FIV** **عُدِّيَ بِالتَّضْعِيفِ FII**

- (٣) نَزَلْتُ مِنَ السَّيَّارَةِ، ثُمَّ نَزَلْتُ أُمِّي الْمَرِيضَةَ.
- (٤) يَا أَحْمَدُ، لَا تَضْحِكُنِي وَأَنَا أَقْرَأُ الدَّرْسَ.
- (٥) قَالَ لِي الطَّبِيبُ: أَخْرِجْ لِسَانَكَ.
- (٦) قَالَ تَعَالَى: ﴿وَاللَّهُ/ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ﴾  
Allah brings you out from your mother's womb while you don't know anything? أَذَانٌ - يَذِينُ
- (٧) قَالَ تَعَالَى: ﴿وَمَنْ يَظْلِمْ مِنْكُمْ نَذِقْهُ نَذِقًا كَبِيرًا﴾ [الْفُرْقَانُ/ ١٩]. مَجْرُومٌ
- (٨) قَالَ اللَّهُ تَعَالَى لِمُوسَى (عَلَيْهِ السَّلَامُ): ﴿وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ/ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ﴾ [النَّمْلُ/ ١٢].
- (٩) بَعْدَ الطَّوَافِ وَالسَّعْيِ يَخْلُقُ الْمُعْتَمِرُ رَأْسَهُ، أَوْ يَقْصُرُ شَعْرَهُ.
- (١٠) قَالَ النَّبِيُّ ﷺ: «لَا يَنْكِحُ الْمُحْرِمُ، وَلَا يُنْكَحُ، وَلَا يَخْطُبُ».
- (١١) قَالَ تَعَالَى: ﴿وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى، وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا﴾.
- (١٢) اَللّٰهُمَّ حَبِّبْ إِلَيْنَا الْإِيْمَانَ، وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ.
- \* 'أُرِيدُ أَنْ أُرِيَهَا الْمَدِيرَ'. (أَرَى) أَفْعَلَ مِنْ (رَأَى). أَصْلُهُ (أَرَأَى). أُرَى is form IV from رَأَى. Its original is أَرَأَى. Its 'ain' (radical) has been omitted. Its present tense is يُرَى.
- \* And the command (imperative) from it is: أَرُونِي هَذَا يَا إِخْوَانُ. أَرِنِي هَذَا يَا عَلِيَّ. أَرُونِي هَذَا يَا إِخْوَانَ. أَرِنِي هَذَا يَا عَلِيَّ. (show) (Show me this O'Ali. Show me this O'brothers. Show me this O'Maryam. Show me this O'sisters).
- تَقُولُ:
- (١) أَرَانَا الْمُدْرُسُ كِتَابَ نَحْوٍ جَدِيدًا.
- (٢) غَدًا سَأُخَذِكُمْ إِلَى الْمَكْتَبَةِ الْعَامَةِ وَأُرِيكُمْ الْمَعْجَمَ كُلَّهَا. أَتَأْخُذُ
- \* 12) O'Allah make us love faith, and make us hate the disbelief, the immorality and the disobedience.



3, Show me your passport, O'Ahmad. (٣) أُرِنِي جَوَازَ سَفَرِكَ يَا أَحْمَدُ.

\* وفي التَّنْزِيلِ :

1) 'And We showed him (Pharaoh) all Our signs, yet he denied and refused' (١) ﴿وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا، فَكَذَّبَ وَأَبَى﴾ [طه/٥٦].

2) 'It is He who shows you His signs and brings (sends) down the provisions (livelihood) for you from the Heavens.' (٢) ﴿هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ، وَيُنْزِلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا﴾ [غافر/١٣].

3) 'And when Ibrahim said O'my Lord show me how you give life to the dead He (Allah) said is that you do not believe - He (Ibrahim) said, yes indeed (I believe) but it is to satisfy my heart.' (٣) ﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَى، وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي﴾ [البقرة/٢٦٠].

4) 'This is the creation of Allah so show me what others beside Him have created.' (٤) ﴿هَذَا خَلْقُ اللَّهِ، فَأُرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ﴾ [لقمان/١١].

5) 'And those who disbelieved will say: O'our Lord show us those (2) who mislead us from the Jinns and the Humans, we will put them (2) under our feet so they (2) become among the lowest.' (٥) ﴿وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ <sup>FIV</sup>أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلُهُمْ تَحْتَ أَقْدَامِنَا لِيَكُونُوا مِنَ الْأَسْفَلِينَ﴾ [فصلت/٢٩].

1- The following two oral exercises are carried out: ١ - يُجْرَى التَّمَرِّنَانِ الشَّفَوِيَّانِ الْآتِيَانِ :

1) The student says to his classmate: (show me your book / watch / pen), so he replies to him saying: (١) يَقُولُ الطَّالِبُ لِزَمِيلِهِ: (أُرِنِي كِتَابَكَ / سَاعَتَكَ / قَلَمَكَ)، فَيَجِيبُهُ قَائِلًا: (سَأُرِيكَهُ / هَا بَعْدَ قَلِيلٍ. أَوْ: لَا أُرِيكَهُ / هَا). (I will show it to you after a little while. Or I will not show it to you).

2) The teacher says to every student (did you show me your notebook?) so he replies saying: (٢) يَقُولُ الْمُدَرِّسُ لِكُلِّ طَالِبٍ: (أَأَرَيْتَنِي دَفْتَرَكَ؟) فَيَجِيبُهُ قَائِلًا: (نَعَمْ، أَرَيْتَكَهُ). (Yes, I had shown it to you).

\* I travelled in the east of the world and its west, i.e., I travelled a lot in it. \* جَوَّلتُ فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا، أَيْ جُلْتُ فِيهَا كَثِيرًا.

The verb is shifted to يُنْقَلُ الْفِعْلُ إِلَى بَابِ (فَعَّلَ) لِمَعَانٍ مِنْهَا: التَّكْثِيرُ أَوْ الْمُبَالَغَةُ، نَحْوُ: يُنْقَلُ الْفِعْلُ إِلَى بَابِ (فَعَّلَ) لِمَعَانٍ مِنْهَا: التَّكْثِيرُ أَوْ الْمُبَالَغَةُ، نَحْوُ: this form نَعَّلَ with its meaning: The extensive or the intensive, e.g.:

Repetitive تَكَثَّرَ

Intensive مُبَالَغَةً

i.e., he travelled extensively.

جَوَّلَ أَيَّ جَالٍ كَثِيرًا.

i.e., he did many tawafs (circumambulated).

طَوَّفَ أَيَّ طَافٍ كَثِيرًا.

i.e., it's intensive in killing (massacred).

قَتَلَ أَيَّ بَالِغٍ فِي الْقَتْلِ.

i.e., it's intensive in breaking (smashed).

كَسَرَ أَيَّ بَالِغٍ فِي الْكَسْرِ.

i.e., it's intensive in cutting (many pieces).

قَطَعَ أَيَّ بَالِغٍ فِي الْقَطْعِ.

i.e., he counted many times.

عَدَّدَ أَيَّ عَدَدٍ كَثِيرًا.

I broke the pens to pieces (The extensive).

— كَسَرْتُ الْأَقْلَامَ. (التَّكَثُّرُ).

Plural

I smashed the pen to pieces (The intensive).

— كَسَرْتُ الْقَلَمَ. (المُبَالَاغَةُ).

singular

In the Quran:

في التَّنْزِيلِ :

1) 'Surely those who denied / rejected our signs and were arrogant against them, the doors of the Heavens shall not be opened and they will not enter Paradise until a camel passes through the eye of the needle!'

(١) ﴿إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتُحُ لَهُمُ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يُلَاحِظَ أَجْمَلٌ فِي سَمِّ الْخِيَاطِ﴾ [الأعراف/٤٠].

2) 'That who accumulates wealth and counts it over and over again.'

(٢) ﴿الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ﴾ [الهمزة/٢].

3) He said: 'We shall slaughter their sons'.

(٣) قَالَ : ﴿سَنَقْتُلُ أَبْنَاءَهُمْ﴾ [الأعراف/١٢٧].

4) 'And she bolted the doors'.

(٤) ﴿وَوَلَّتْ أَبْوَابُ﴾ [يوسف/٢٣].

5) 'We made them into stories and tore them into pieces completely!'

(٥) ﴿فَجَعَلْنَاهُمْ أَحَادِيثَ، وَمَزَقْنَاهُمْ كُلَّ مُمَزَّقٍ﴾ [سبأ/١٩].

6) When we saved you from the people of Pharaoh, they had been inflicting upon you evil torment and slaughtering your sons.

(٦) ﴿وَإِذْ نَجَّيْنَاكَ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكَ سُوءَ الْعَذَابِ، يُذَبِّحُونَ أَبْنَاءَكَ﴾ [البقرة/٤٩].

(سَامٌ - لَيْسُوْمٌ (To inflict))

\* (إِيَّاكَ وَالظَّنَّ). هَذَا التَّحْذِيرُ، وَهُوَ تَنْبِيهُ الْمَخَاطَبِ عَلَى أَمْرٍ مَكْرُوهٍ (Stay away from guessing) \*

This is a warning, and it is a warning to the addressee about an unpleasant matter to avoid it. And here/take its examples: لِيَجْتَنِبَهُ. وَهَاءُ أَمْتِلَةٌ لَهُ :

I warn you of:

- 1) إِيَّاكَ وَالْكِلَابَ يَا بُنَيَّ. (٢) إِيَّاكُمْ وَالْكِلَابَ يَا أَبْنَائِي. Beware of the dogs, O'my son.
- 2) Beware of the dogs, O'my sons.
- 3) إِيَّاكَ وَالْكِلَابَ يَا بُنْتِي. (٤) إِيَّاكُمْ وَالْكِلَابَ يَا بَنَاتِي. Beware of the dogs, O'my daughter.
- 4) Beware of the dogs, O'my daughters.
- 5) يَا عَلِيُّ، إِيَّاكَ وَهَذَا الْوَلَدُ فَإِنَّهُ كَذَّابٌ. (التَّكْثِيرُ) O'Ali, beware of this boy because he is a repeated liar.
- 6) إِيَّاكَ وَالْكَسَلَ يَا زَيْنَبُ. Beware of laziness (being lazy), O'Zainab.

7) إِيَّاكُمْ وَالتَّدْخِينَ فَإِنَّهُ سَبَبُ أَمْرَاضٍ مُهْلِكَةٍ. Beware of smoking because it is the reason of fatal diseases. دَخَنٌ - يَدْخُنُ

8) إِيَّاكُمْ وَهَذِهِ الْمَجَلَّاتِ يَا أَخَوَاتِي. Beware of these magazines, O'my sisters. To taste / smell smoke

9) قَالَ النَّبِيُّ ﷺ: «إِيَّاكُمْ وَالْحَسَدَ، فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ» The Prophet (PBUH) said: Beware of the jealousy, because jealousy eats away your good deeds as fire eats the wood. كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

10) وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «إِيَّاكُمْ وَالْجُلُوسَ بِالطَّرِيقَاتِ». And the Prophet (PBUH) said: Stay away from sitting in the roads.

11) وَقَالَ ﷺ: «وإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّهَا ضَلَالَةٌ». And the Prophet (PBUH) said: Stay away from new practices (innovations) because they are strayers.

\* كَوْنُ أَمْتِلَةٍ لِلتَّحْذِيرِ مُسْتَعْمَلًا الْكَلِمَاتُ الْآتِيَةُ : \* Make examples with warning using the following words:

1) أَلْسُفُورُ / يَا أَخَوَاتِي إِيَّاكُمْ وَالسُّفُورَ يَا أَخَوَاتِي. Beware of unveiling (of faces), O'my sisters.

2) الْكَذِبُ / يَا عُثْمَانُ إِيَّاكَ وَالْكَذِبَ يَا عُثْمَانُ. Beware of the lying, O'Usman.

3) الْحَسَدُ / يَا عَزَّةُ إِيَّاكَ وَالْحَسَدَ يَا عَزَّةُ (أَخَوِيلِي + ي) Beware of the jealousy, O'Azza.

4) النَّمِيمَةُ / يَا أَخَوَاتِي إِيَّاكُمْ وَالنَّمِيمَةَ يَا أَخَوَاتِي. Beware of the back biting, O'my sisters (2).

5) النُّزُولُ مِنَ الْحَافِلَةِ وَهِيَ تَسِيرُ / يَا أَطْفَالَ إِيَّاكُمْ وَالنُّزُولَ مِنَ الْحَافِلَةِ وَهِيَ تَسِيرُ يَا أَطْفَالَ. Beware of getting down from the bus while it is moving, O'children.

6) التَّبَرُّجُ / يَا بُنْتِي إِيَّاكِ وَالتَّبَرُّجَ يَا بُنْتِي. Beware of showing off, O'my two daughters. تَبَرُّجٌ + ي

7) الْبِدْعَةُ / أَيُّهَا الْمُسْلِمُونَ إِيَّاكُمْ وَالْبِدْعَةَ أَيُّهَا الْمُسْلِمُونَ. Beware of the innovations, O'Muslims.



(or is lying)

\* (إِنَّمَا يَكْذِبُ). (إِنَّمَا) أَصْلُهَا (إِنَّ) اتَّصَلَتْ بِهَا (مَا الزَّائِدَةُ). وَتُسَمَّى (إِنَّمَا) is originally (إِنَّ) joined with it is an (extra مَا). And it is called (ما of restraining/preventer) because it restrains (إِنَّ) from acting.

تَدْخُلُ (إِنَّمَا) عَلَى الْجُمْلَتَيْنِ الْإِسْمِيَّةِ وَالْفِعْلِيَّةِ نَحْوُ: (إِنَّمَا) enters in the nominal and the verbal sentences, e.g.:

1) «إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ» [التوبة/ ٦٠]. ② «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ». ③

2) The charities are only for the poor.

3) The actions are only judged by the intentions.

3) «إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ» [التوبة/ ١٨]. ④

4) «تَفِيدُ (إِنَّمَا) التَّعْيِينَ، وَيُوجِبُ إِثْبَاتَ الْحُكْمِ الْمَذْكُورِ، وَنَفْيَ غَيْرِ هَذَا الْحُكْمِ عَنْهُ» (إِنَّمَا) denotes particularization (the ruling), and it mandates the confirmation of the stated ruling and the negation of anything other than this ruling.

- Our saying: (إِنَّمَا هُوَ مُهَنْدِسٌ) يَفِيدُ أَنَّهُ مُهَنْدِسٌ فَقَطْ، وَلَيْسَ فِيهِ صِفَةٌ - only a engineer) indicates that he is only an engineer, and he has no other attributes. أُخْرَى.

(or lying)

\* (By Allah I was very happy). Here, I was very happy is the reply to the swear/oath.

in front of

\* (وَاللَّهِ لَقَدْ فَرَحْتُ كَثِيرًا). هُنَا (فَرَحْتُ كَثِيرًا) جَوَابُ الْقَسَمِ. If the JQ is an affirmative. verbal sentence used

إِذَا كَانَ جَوَابُ الْقَسَمِ جُمْلَةً فِعْلِيَّةً مُثَبَّتَةً مُصَدَّرَةً بِفِعْلٍ مَاضٍ، أَكَّدَ emphasized with (lam and تَدْ) like in the

بِ(اللَّامِ وَقَدْ) كَمَا فِي قَوْلِهِ تَعَالَى: ﴿وَالَّتَيْنِ وَالزَّيْتُونَ، وَطُورِ سِينِينَ﴾ saying of the exalted:

وَهَذَا الْبَلَدِ الْأَمِينِ. (لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ). (I) swear by the fig and the olive, and by the mount of Sinai and this peaceful city. Indeed we created the human being in the best

\* أَجْعَلْ كُلَّ جُمْلَةٍ مِمَّا يَأْتِي جَوَابًا لِلْقَسَمِ: composition!

\* Make every sentence that follows an answer for the oath:

1) (١) فَرَحْتُ بِزِيَارَتِكَ. وَاللَّهِ لَقَدْ فَرَحْتُ بِزِيَارَتِكَ By Allah, indeed I was happy to visit you.

2) (٢) قُلْتُ لِي هَكَذَا. وَاللَّهِ لَقَدْ تَلَّتْ لِي هَكَذَا By Allah, indeed you told me like this (as such).

3) (٣) رَأَيْتُهُ فِي السُّوقِ. وَاللَّهِ لَقَدْ رَأَيْتُهُ فِي السُّوقِ By Allah, indeed I saw him in the market.

نَحْذَرُ: If لَقَدْ comes in a sentence without Qasam then Qasam is omitted/

(قَدْ). If قَدْ comes in a sentence without Qasam then lam is omitted

\* (أَمْسَى) مِنْ أَخَوَاتِ (كَانَ). تَقُولُ: أَمْسَيْتُ مَرِيضًا، أَيْ أَدْرَكَنِي (He became (in the evening) is from sisters of (كَانَ). You say: I became sick in the evening, i.e., The evening arrived while I was sick. \*

1) Enter (he became) in the following sentences: أَدْخِلْ (أَمْسَى) عَلَى الْجُمْلَةِ الْآتِيَةِ :

2) The weather became moderate. (١) الْجَوُّ مُعْتَدِلٌ. أَمْسَى الْجَوُّ مُعْتَدِلًا

3) We became tired/exhausted. (٢) نَحْنُ مُتَعَبُونَ. أَمْسَيْنَا مُتَعَبِينَ

4) The patient (f) became weak. (٣) الْمَرِيضَةُ ضَعِيفَةٌ. أَمْسَتْ الْمَرِيضَةُ ضَعِيفَةً

See Next Page

\* Do grammatical analysis of the sentence (\*), then, أَعْرِبِ الْجُمْلَةَ (إِنَّ بِي صُدَاعًا شَدِيدًا)، ثُمَّ أَجِبْ عَنِ الْأَسْئَلَةِ الْآتِيَةِ عَلَى غَرَارِهَا، answer the following questions like it, using the names of the sicknesses mentioned between the two brackets: مُسْتَعْمِلًا أَسْمَاءَ الْأَمْرَاضِ الْمَذْكُورَةِ بَيْنَ الْقَوْسَيْنِ:

Indeed:

1) I am afflicted with severe headache. (١) مَاذَا بِكَ يَا عَلِيٌّ؟ إِنَّ بِي صُدَاعًا شَدِيدًا. What is with you O'Ali?

2) He is afflicted with severe cold. (٢) أَخُوكَ مَاذَا بِهِ؟ إِنَّ بِي زُكَامًا شَدِيدًا (زُكَامٌ) Your brother, what is with him.

3) We are afflicted with severe stomach pain. (٣) مَاذَا بِكُمْ؟ إِنَّ بِنَا مَغَصًا شَدِيدًا (مَغَصٌ) What is with you (all)?

4) She is afflicted with severe cough. (٤) أَخْتُكَ، مَاذَا بِهَا؟ إِنَّ بِهَا سَعَالًا شَدِيدًا (سَعَالٌ) Your sister, what is with her?

5) They are afflicted with severe diarrhea. (٥) هَؤُلَاءِ الطُّلَّابُ، مَاذَا بِهِمْ؟ إِنَّ بِهِمْ إِسْهَالًا شَدِيدًا (إِسْهَالٌ) These students what is with them?

6) They are afflicted with severe headache. (٦) هَؤُلَاءِ الطُّالِبَاتُ مَاذَا بِهِنَّ؟ إِنَّ بِهِنَّ صُدَاعًا شَدِيدًا (صُدَاعٌ) These students (f) what is with them?

7) I am afflicted with severe dizziness. (vertigo) (٧) مَاذَا بِكَ يَا سَعَادُ؟ إِنَّ بِي دُورًا شَدِيدًا (دُورٌ) What is with you, O'Saad?

\* (ذَهَابٌ) مُصْدَرٌ (ذَهَبَ)، وَهُوَ عَلَى وَزْنِ (فَعَالٍ). هَاتِ الْمَصْدَرَ (ذَهَابٌ) is a verb noun of (ذَهَبَ) he went. And it is on the pattern of (فَعَالٌ). (ذَعَالٌ) مِنْ الْأَفْعَالِ الْآتِيَةِ عَلَى وَزْنِ فَعَالٍ : نَجَحَ. فَسَدَ. نَفَذَ. ضَلَّ.

Give the masdar from the following verbs on the pattern of (فَعَالٌ).

نَجَحَ. فَسَدَ. نَفَذَ. ضَلَّ. ← نَجَاحٌ. فَسَادٌ. نَفَادٌ. ضَلَالٌ.  
Disorientation Exhaustion Chaos success He went astray He corrupted He succeeded

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Do grammatical analysis of the sentence:

\* أَعْرَبِ الْجُمْلَةَ (إِنَّ بِي صُدَاعاً شَدِيداً)

'I am afflicted with severe headache.'

إِنَّ : حَرْفُ تَوْكِيدٍ وَنَصْبٍ  
بِ : حَرْفُ جَرٍّ  
ي : اِسْمٌ مُجَرَّدٌ  
بِي : شِبْهُ جُمْلَةٍ فِي نَعْلِ رَفْعٍ خَبَرٌ إِنَّ مُقَدِّمٌ  
صُدَاعاً : اِسْمٌ إِنَّ مُوَحَّزٌ مَنْصُوبٌ وَعَلَامَةُ نَصْبِهِ الْفَتْحَةُ الظَّاهِرَةُ  
شَدِيداً : نَعْتٌ مَنْصُوبٌ وَعَلَامَةُ نَصْبِهِ الْفَتْحَةُ الظَّاهِرَةُ



- \* «طَرِيقٌ» جَمْعُهُ (طُرُقٌ)، وَجَمْعُ «طُرُقٍ» «طُرُقَاتٌ». وَيُسَمَّى هَذَا (طَرِيقٌ) road, its plural is «طُرُقَاتٌ». And it is called «جَمْعُ الْجَمْعِ». إِلَيْكَ أَمْثَلَةٌ أُخْرَى: plural of the plural. Take other examples.

Location → Locations → Locations

Bracelet → Bracelets → Bracelets

Container/vessel → Containers/vessels → Containers/vessels

Hand → Hands → Favours

الْمَمْنُوعُ مِنَ الصَّرْفِ

مَكَانٌ ← أَمْكَنَةٌ ← أَمَاكِنُ.

سِوَارٌ ← أُسُورَةٌ ← أُسَاوِرُ.

إِنَاءٌ ← آنِيَةٌ ← أَوَانٍ.

يَدٌ ← أَيْدٍ ← أَيَادٍ.

- \* أَدْخِلْ كُلَّ كَلِمَةٍ مِمَّا يَأْتِي فِي جُمْلَةٍ مُفِيدَةٍ: Enter every word which follow into a complete sentence:

نَظَّفَ. أَحْضَرَ. جَوَّلَ. أَمْسَى. إِنَّمَا. أَر.

١) Clean your room O'Faisal. (١) نَظَّفَ غُرْفَتَكَ يَا فَيْصَلُ.

2) Did you bring your notebooks. (٢) أَأَحْضَرْتُمْ دَفَاتِرَكُمْ؟

3) Hamid travelled in all countries of Europe. (٣) جَوَّلَ حَامِدٌ فِي بِلَادِ أَوْرَبَا كُلِّهَا.

4) The student became active in the evening. (٤) أَمْسَى الطَّالِبُ نَشِيطًا.

5) The success is only with hardwork. (٥) إِنَّمَا النَّجَاحُ بِالْإِجْتِهَادِ.

6) Show me your book, O'Faisal. (٦) أَرِنِي كِتَابَكَ يَا فَيْصَلُ.

\* تَمْرِينٌ شَفَوِيٌّ: يَقُولُ طَالِبٌ: (سَيَرْجِعُ الْمَدِيرُ غَدًا إِنْ شَاءَ اللَّهُ) أَوْ شَيْئًا

وَيَقُولُ لَهُ زَمِيلُهُ (وَمَا أَدْرَاكَ أَنَّهُ يَرْجِعُ غَدًا؟)، فَيَقُولُ: (سَمِعْتُ الْمُرَاقِبَ يَقُولُ

ذَلِكَ). (The principal will return tomorrow if Allah wills) or something, and his classmate says (and what informed you that he is returning tomorrow?)

So he says: (I heard the supervisor saying that).

## The New Words

## الكلمات الجديدة

أَمْسَى يُمْسِي إِمْسَاءً (IV) To enter into, spend evening

سَرَعَ يَسْرِعُ سُرْعَةً (u-u) To be quick, prompt

نَظَفَ يُنْظِفُ تَنْظِيمًا (II) To clean

نَجَحَ يَنْجَحُ نَجَاحًا (a-a) To succeed

بَهَرَ يَبْهَرُ بَهْرًا (a-a) To dazzle

(اسْمُ الْفَاعِلِ) بَاهِرٌ Something that dazzles, splendid

إِمْتَحَنَ يَمْتَحِنُ إِمْتِحَانًا (VIII) To examine

نَصَفَ يُنْصِفُ تَنْصِيفًا (II) To divide in half

نِصْفٌ middle

كَثُرَ يَكْثُرُ كَثْرًا (u-u) To be many

كَثِيرٌ many

أَنْتَجَ يُنتِجُ إِنْتِاجًا (IV) To bring forth

نَتِيجَةٌ result

بَلَغَ يَبْلُغُ بُلُوغًا (a-u) To attain

نَسَبَ يَنْسُبُ نِسْبَةً (a-u) To correlate, to refer, ratio

دَامَ يَدُومُ دَوْمًا (a-u) To last, to continue.

(اسْمُ الْفَاعِلِ) دَائِمٌ Something that lasts, forever

جَوَلَ يُجَوِّلُ جَوَلاً (II) To travel extensively, to cruise

أَثَمَ يَأْتِمُ إِثْمًا مَأْتِمًا (i-a) To commit a sin, to crime

أَحْضَرَ يُحْضِرُ إِحْضَارًا (IV) To bring, to fetch

سَرَّ يَسُرُّ سَرًّا (a-u) To please someone

(مُضَارِعٌ مَجْهُولٌ) يُسَرُّ To be pleased

أَسْمَعَ يُسْمِعُ إِسْمَاعًا (IV) To make someone hear (to tell)

(فِعْلٌ أَمْرٌ) أَسْمِعْ Listen

أَنْثَ يُؤَنِّثُ تَأْنِيثًا (II) To make (a noun) feminine

عَابَ يَعِيبُ عَيْبًا (a-i) To be defective

ذَكَرَ يُذَكِّرُ تَذْكِيرًا (II) To remind, to admonish, to make  
a noun masculine

فَخَّرَ يَفْخَرُ فَخْرًا (a-a) To be proud

حَقَّقَ يُحَقِّقُ حَقِيقًا (II) To make true, realize

صَدَعَ يَصْدَعُ صَدْعًا (a-a) To have headache

صُدَاعٌ headache

انْقَسَمَ يَنْقَسِمُ انْقِسَامًا (VII) To be divided

اعْتَبَرَ يَعْتَبِرُ اعْتِبَارًا (VIII) To consider, to regard

تَعَدَّى يَتَعَدَّى تَعَدُّيًا (V) To be or become transitive, to  
go beyond

(اسْمُ الْفَاعِلِ) مُتَعَدِّ Transitive

لَزِمَ يَلْزِمُ لُزُومًا (i-a) To be necessary

(اسْمُ الْفَاعِلِ) لَازِمٌ Intransitive

بَجَاوَزَ يَتَجَاوَزُ بَجَاوُزًا (VI) To exceed

حَدَثَ يَحْدُثُ حَدَثًا (a-u) To happen

أَحْتَاجَ (أَحْتَوَجَ) يَحْتَاجُ أَحْتِيَاجًا (VIII) To be in need

قَبِلَ يَقْبَلُ قَبْلَةً (i-a) To accept

عَادَ يَعُودُ عِيَادًا (a-u) To go back

حَشْرَةٌ Insect

سَمَّ يَسُمُّ سَمًّا (a-u) To put poison

سَامَةٌ Poisonous

وَسَطَ يَسِطُ وَسْطًا (a-i) To be in middle.

اِسْمُ الْفَاعِلِ واسِطَةٌ Medium

اِسْتَنَّ يَسْتَنُّ اِسْتِنَانًا (VIII) To follow, to establish

سُنَّةٌ Practice, action, norm

اَطَّلَعَ يَطْلَعُ اِطْلَاعًا (VIII) To come to know, to examine, to study

رَغِبَ يَرْغَبُ رَغْبًا فِي (i-a) + To wish, to desire

عَنْ + To dislike

رَحَّبَ يُرَحِّبُ تَرْحِيْبًا (II) To welcome, to receive

تَأَخَّرَ يَتَأَخَّرُ تَأَخُّْرًا (V) To be delayed, to be late

اِسْمُ الْفَاعِلِ مُتَأَخِّرٌ One who is late/delayed

عَمِلَ يَعْمَلُ عَمَلًا (i-a) To work

عَمَالٌ (جَمْعُ) اِسْمُ الْفَاعِلِ عَامِلٌ Worker,

ضَافَ يَضِيفُ ضِيَافَةً (a-i) To become a guest

ضَيْفٌ (جَمْعُ) ضُيُوفٌ guest, ضَيْفٌ

اِتَّضَحَ يَتَضَحُّ اِتِّضَاحًا (VIII) To understand clearly, be explained

اُسْعَفَ يُسْعِفُ اِسْعَافًا (IV) To help, to aid

اِسْعَافٌ سَيَّارَةٌ اِلِاِسْعَافِ Ambulance

نَجَّى يُنَجِّي تَنْجِيَةً (II) To save

رَكَبَ يَرْكَبُ رِكَابَةً (i-a) To ride

رَكَّابٌ (جَمْعُ) اِسْمُ الْفَاعِلِ رَاكِبٌ Rider,

اِنْقَلَبَ يَنْقَلِبُ اِنْقِلَابًا (VII) To turn around, to invert

اُبْكِي يُبْكِي اِبْكَاءً (IV) To make someone cry

حَلَقَ يَخْلِقُ حَلْقًا (a-i) To shave

اُعْتَمَرَ يَعْتَمِرُ اِعْتِمَارًا (VIII) To perform Umrah

اِسْمُ الْفَاعِلِ مُعْتَمِرٌ One who performs Umrah

قَصَرَ يَقْصِرُ تَقْصِيرًا Something short

اَضْحَكَ يُضْحِكُ اِضْحَاكًا (IV) To make someone laugh

صَرُحَ يَصْرُحُ صِرَاحَةً (u-u) To become pure

صَرِيحٌ Pure

عَدَى يُعْدِي تَعْدِيَةً (II) To cause to cross, overstep, transcend.

ضَعَفَ يُضَعِّفُ تَضْعِيفًا (II) To double, multiply

اَذَاقَ يُذِيقُ اِذَاقَةً (IV) To have someone taste something

اُنْكَحَ يُنْكَحُ اِنْكَاحًا (IV) To give a girl in marriage

حَبَّبَ يُحِبِّبُ تَحْبِيْبًا (II) To make someone love something, to endear

كَرِهَ يُكْرَهُ تَكْرِيْهًا (II) To make someone hate something

اَمَاتَ يُمِيتُ اِمَاتَةً (IV) To cause to die

اَحْيَا يُحْيِي اِحْيَاءً (IV) To give life, to restore to life

طَمَّنَ (فِعْلٌ رُبَاعِيٌّ) يُطْمِئِنُّ طَمَئِنَةً To reassure, set someone's mind to rest

اَطْمَأَنَّ (فِعْلٌ رُبَاعِيٌّ مَزِيدٌ) يُطْمِئِنُّ اِطْمِئِنَانًا To come to rest

فَسَقَّ يَفْسُقُ فِسَاقًا (a-u) To transgress, be deviant or wicked

فُسُوقٌ Transgression, impiety

عَصَى يَعْصِي عَصِيَانًا (a-i) To refuse, disobey, rebel, rebellion

أَرَى (أَرَأَيْ) يُرِي إِرَاءَةً (IV) To show

أَضَلَّ يُضِلُّ إِضْلَالًا (IV) To lead astray

أَجْرَى يُجْرِي إِجْرَاءً (IV) To cause to flow

جَالَ يَجُولُ جَالًا (a-u) To wander, roam about

نَقَلَ يَنْقُلُ نَقْلًا (a-u) To transfer, transport

كَثَّرَ يُكَثِّرُ تَكْثِيرًا (II) To augment, multiply

بَالَغَ يُبَالِغُ بِلَاغًا (III) To do one's utmost, overdo, to exaggerate

طَوَفَ يُطَوِّفُ تَطَوُّفًا (II) To go in circle

قَتَلَ يُقْتَلُ تَقْتِيلًا (II) To massacre

كَسَرَ يُكْسِرُ تَكْسِيرًا (II) To break into pieces

قَطَعَ يُقَطِّعُ تَقْطِيعًا (II) To cut into pieces, dismember

عَدَّدَ يُعَدِّدُ تَعْدِيدًا (II) To count off, enumerate

وَلَجَّ يَلْجُ وَجًا (a-i) To enter, penetrate

عَلَّقَ يُعَلِّقُ تَعْلِيمًا (II) To lock, bolt

مَزَّقَ يُمَزِّقُ تَمْزِيقًا (II) To rip apart, tear

سَامَ يَسُومُ سَامًا (a-i) To offer something for sale, to demand someone something beyond his capacity.

سَاءَ يَسُوءُ سَوَاءً (a-u) To be evil

سُوءٌ Evil, offensive

نَجَّى يُنَجِّي نَجِيَةً (II) To rescue someone

ذَبَحَ يُذْبِحُ تَذْبِيحًا (II) To sacrifice or slaughter something

نَبَّهَ يُنَبِّهُ تَنْبِيهً (II) To warn

اجْتَنَبَ يُجْتَنِبُ اجْتِنَابًا (VIII) To avoid

حَذَّرَ يُحْذِرُ تَحْذِيرًا (II) To caution against something

حَطَبَ يَحْطُبُ حَطْبًا (a-i) To gather firewood

حَطَبٌ Firewood

طُرُقَاتٌ Roads

سَفَرَ يَسْفِرُ سَفَرًا (a-i) To unveil

نَمَّ يَنْمُ نَمًّا (a-i) To slander

نَمِيمَةٌ Slander, defamation

سَارَ يَسِيرُ سَيْرًا (a-i) To travel, to move

تَبَرَّجَ يَتَبَرَّجُ تَبَرُّجًا (V) To put on display, show off

كَفَّ يَكْفُ كَفًّا (a-u) To refrain, to give up

أَوْجَبَ يُؤْجِبُ إِيْجَابًا (IV) To make something as someone's duty, incumbent

أَثَبَتْ يُثَبِّتُ إِثْبَاتًا (IV) To determine, to assert as valid, to furnish evidence

صَدَّرَ يُصَدِّرُ تَصْدِيرًا (II) To send off, to export

أَكَّدَ يُؤَكِّدُ تَأْكِيدًا (II) To give assurance

اعْتَدَلَ يَعْتَدِلُ اعْتِدَالًا (VIII) To be moderate, balance, to be straight

أَتْعَبَ يُتْعَبُ إِيْتَاعًا (IV) To bother or trouble someone

زَكَمَ يَرْكُمُ زَكْمًا (a-u) To catch cold



زُكَاْمٌ Cold

مَغِصَّ يَمَغِصُ مَغِصًا (i-a) To have gripes, suffer from  
colic

مَغِصٌّ Colic

سَعَلَ يَسْعُلُ سِعَالًا (a-u) To cough

سُعَالٌ Cough

دَوَارٌ Vertigo

سِوَارٌ Necklace

إِنَاءٌ Vessel, container, receptacle

الصفحة الأخيرة من هذا الملف  
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